1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

Education.—Children were indulged and seldom corrected. Whether the *Tehuelche* ever had the Elel bugaboo rite (cf. infra under *Puelche*, Education) is uncertain. Gusinde (1926 a, p. 310; 1931, p. 1083) was told by the *Tehuelche* of the upper Rio Gallegos, to whom he paid a very brief visit in 1924, that they had a rite called, as among the *Ona*, klókesten; the rite was held in a tent covered with guanaco skin, and face covers of feathers were used instead of the *Ona* masks. Field work on the point here raised is imperative, to gather details, and to determine, if possible, whether this rite is an ancient *Tehuelche* one or one introduced more recently by immigrant *Ona*. (Cf. supra Introduction, on *Ona* immigration into Patagonia.)

Girls' puberty rite.—The *Tehuelche* had a simple puberty rite for girls. This first menses rite, as described in detail by Musters from personal observation (1871, pp. 76–78), followed the general pattern of the birth rite as regards painting and bleeding by the medicine man, erection of the "pretty house," slaughter of mares with feast, evening bonfire, dancing in fours by plumed and girdled men to instrumental accompaniment (pl. 20, *bottom*). The main differences were: The girl was placed in seclusion in the "pretty house," and the old women sang while the men danced.

D'Orbigny (1835–47, 2: 177–178) describes the *Tehuelche* first menses rite as consisting chiefly of greetings to the girl by all of the tribe, of the distribution of horse meat by her to them, and of ablutions by the girl in the nearest stream with only her mother and other female relatives and the female shaman present. Viedma (1837 b, p. 78) noted the slaughter of a horse at first menses; Peña (1789, ed. Lehmann-Nitsche, 1914, p. 11), the seating of the girl in a public place, a dance around her, and the sacrifice of a mare; Lista (1879 b, p. 83), a feast lasting several days, a dance around a bonfire, and libations; Cordoves (1905, p. 47), tent(s) painted red.

Muñiz (1917, p. 205) reported two small huts, with the girl seated in one, and a young man with the title of "king" armed with a whip and bolas, who castigated the men or women who executed poorly the dance around the fire between the two tents. Muñiz ascribed this rite to the Pampean Indians in general, not specifically to the *Tehuelche*. The role of the "king" in it suggests that it may have been exclusively *Puelche*, or else *Tehuelche* influenced by *Puelche*. (Cf. Elel first menses rite, pp. 165–166.)

Marriage.—See page 149.

Death observances.—The most common form of disposal of the dead in the Patagonian area was cairn burial on a hilltop, the body resting on the surface of the ground with knees to thorax; other forms were sand interment and cave and crevice disposal. Some belongings were buried with the dead.

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

horse they can catch; whilst the girls play at making miniature toldos, and sitting in them.

The Indians evince great affection for their children, indulging them in every way, and never chastising them for freaks or acts of mischief. They are inveterate gamblers, manufacturing their own cards out of hide, and will sometimes remain two or three days without food, as it is unlucky to eat whilst playing, absorbed in games of chance, on which they stake all their possessions. The men, also, when opportunity offers, race their horses, winning and losing heavy stakes on the result; but I am bound to say that foul play is unknown, and all debts of honour are scrupulously paid on the spot. They also play a game with stones resembling the "knucklebones" of English school-boys, and a game of ball, played by eight players, four on each side, within a ring marked by a lazo laid on the ground: two balls are used, made of hide stuffed with feathers; the player throws the ball up from under the thigh, and strikes it with his hand at the adversary, each hit counting a point.

They are dependent for food almost entirely on the chase; the statements that they eat raw meat have probably arisen from their custom of sometimes eating the heart, marrow, liver, blood, and kidneys, raw. The meat is invariably cooked, that of the ostrich being preferred. The most usual method of cooking on the hunting ground is to prepare the bird so as to form a bag, enclosing the meat with hot stones, which is placed on the embers, the broth being thus retained. In camps, they also roast the meat on spits, or sometimes boil it. The iron pots are, however, more generally used for frying out the grease or marrow. Their occasional vegetable diet consists of the roots of a species of wild potato, found, however, only in a few localities, a description of spinach, and a few other plants, when procurable. They also eat the leaves of the dandelion, which is frequently met with in the grassy valleys; and wild currants, strawberries, apples, and piñones, when in the parts where they abound. In fact, they readily eat any fruit or vegetable products obtainable; and are great consumers of salt, obtained in sufficient quantity from various salinas. They occasionally chew a species of gum which exudes from the incensebush; this, however, is intended as a dentrifice. Intercourse with settlements has taught the Tehuelches the uses of tobacco, sugar, zerba, and rum; none of which, however, are looked upon as indispensable, with the exception of tobacco, which is always prepared for smoking by a mixture of chips of wood: many of them, however, neither smoke nor drink.

On the birth of a child, if the parents are rich, i.e., own plenty of mares, horses, and silver ornaments, notice is immediately